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Essays, Expositions, &c.

HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

CENTURY SEVENTEENTH. *(Concluded.)*

THE creed of the Midland Association cannot be too extensively known, nor too diligently studied, especially by the younger members of our churches. It contains in a small compass the substance of "sound doctrine," such as the word of God was evidently intended to teach. In these days of loose belief, our churches need to be reminded of the divinity held and taught by our pious forefathers, in order to become worthy successors of men who "through faith and patience" are now inheriting the promises. We intreat our readers, therefore, to examine with care the following excellent exposition of the belief of men, who were not afraid to suffer for the truth which they regarded as more valuable than life.

"*Sixteen Articles of Faith and Order unanimously assented to by the Messengers met at Warwick, the 3rd day of the 3rd Month (May 3rd)*, 1655.

"1st. We believe and profess, there is only one true God, who is our God; who is eternal, almighty, unchangeable, infinite and incomprehensible; who is a Spirit, having his being of himself, and giveth being to all creatures: he doth what he will, in heaven and earth; working all things according to the counsel of his own will.

"2nd. That this infinite Being is set forth to be, the Father, the Word, and the Holy Spirit; and these three agree in one. 1 John v. 7.

"3rd. We profess and believe the Holy Scriptures, the Old and New Testament, to be the word and revealed mind of God, which are able to make men wise unto salvation, through faith and love which is in Christ Jesus; and that they are given by inspiration of God, serving to furnish the man of God for every good work; and by them we are (in the strength of Christ) to try all things whatsoever are brought to us, under the pretence of truth. 2 Tim. iii. 15—17; Isa. viii. 20.

"4th. That though Adam was created righteous, yet he fell through the temptations of Satan; and his fall overthrew, not only himself, but his posterity, making them sinners by his disobedience; so that we are by nature children of wrath, and defiled from the womb, being shapen in iniquity and conceived in sin. Psa. li. 5; Rom. v. 12—15.

'5th. That God elected and chose, in his eternal counsel, some persons to life and salvation, before the foundation of the world, whom accordingly he doth and will effectually call, and whom he doth so call, he will certainly keep by his power,

through faith to salvation. Acts xiii. 48; Eph. i. 2—4; 2 Thess. ii. 13; 1 Pet. i. 2, &c.

"6th. That election was free in God, of his own pleasure, and not at all for, or with reference to any foreseen works or faith in the creature, as the motive thereunto. Eph. i. 4, 5; Rom. xi. 5, 6.

"7th. That Jesus Christ was, in the fulness of time, manifested in the flesh; being born of a woman, being perfectly righteous, gave himself for the elect, to redeem them to God by his blood. John x. 15; Eph. v. 25, 27; Rev. v. 9.

"8th. That all men, until they be quickened by Christ, are dead in trespasses, Eph. ii. 1; and therefore have no power of themselves, to believe savingly, John xv. 5. But faith is the free gift of God, and the mighty work of God in the soul, even like the raising of Christ from the dead. Eph. i. 19. Therefore consent not with those who hold that God hath given power to all men to believe to salvation.

"9th. That Christ is the only true King, Priest, and Prophet of the church. Acts iii. 22, 23; Heb. iv. 14, &c., viii. 1. &c.

"10th. That every man that is justified, is justified by Christ, Rom. viii. 33; 1 Cor. vi. 11; apprehended by faith; and that no man is justified in the sight of God partly by Christ and partly by works. Rom. iii. 20, 28, 30; Gal. v. 4.

"11th. That Jesus of Nazareth, of whom the Scriptures of the Old Testament prophesied, is the true Messiah and Saviour of man; and that he died on the cross, was buried, rose again in the same body in which he suffered, and ascended to the right hand of the Majesty on high, and appeareth in the presence of God, making intercession for us.

"12th. That all who have faith wrought in their hearts, by the power of God, according to his good pleasure, should be careful to maintain good works, and to abound in them, acting from principles of true faith and unfeigned love, looking to God's glory as their main end. Tit. iii. 8; Heb. xi. 6; 1 Cor. xiii. 6, 10, and x. 31.

"13th. That all those who profess faith in Christ, and make the same appear by their fruits, are the proper subjects of baptism. Matt. xxviii. 18, 19.

"14th. That this baptizing is not by sprinkling, but dipping of the person in the water, representing the death, burial, and resurrection of Christ. Rom. vi. 3, 4; Col. ii. 12; Acts viii. 38, 39.

"15th. That persons so baptized, ought, by free consent, to walk together, as God shall give opportunity, in distinct churches, or assemblies of Zion, continuing in the apostles' doctrine and fellowship, breaking of bread, and prayers, as fellow-members caring one for another, according to the will of God. All these ordinances of Christ are enjoined to his church, being to be observed till his second coming, which we all ought diligently to wait for.

"16th. That at the time appointed of the Lord, the dead bodies of all men, just and unjust, shall rise again out of their graves, that all may receive according to what they have done in their bodies, be it good or evil."

The above brief summary contains all the essential doctrines of the Christian faith, and wherever it is thoroughly understood, the truths which it embodies, will go a great way towards making any believer "perfect in Christ Jesus."

There were, however, but few years of real repose for these faithful followers of the Lord; for it will be seen by the above date that they met in the year 1655, which was the second year of the Protectorate under Oliver Cromwell; and when he died on Sept. 3, 1658, and was succeeded for a very short period by his timid and spiritless son, Richard Cromwell, and then by Charles II., religious liberty withdrew into corners, and retired country districts, until the tempest of despotic power which that monarch heralded throughout the land, had worn itself out and expired. When his brother James II. succeeded to the throne, he too, attempted to rule by the foolish plea of "Divine right," and every possible effort was made to crush the spirit of religious freedom, and to coerce men into a belief of the apostolic claims of the "Established Church." In 1661, the Corporation Act was passed—in the same year his Majesty and Council issued a proclamation against

conventicles, that is, against all those who sought to worship God according to the dictates of their own consciences. In 1662, the Act of Uniformity received the Royal assent, and on August the 24th of that year *two thousand* of the best ministers of the Established Church were turned out of house and home to seek their daily bread as best they could. In 1664, an Act was passed to suppress "Seditious Conventicles;" and this was followed in the next year by the *Five Mile Act* which forbade any religious meeting to be held (except that of *the Church*) within five miles of any Market Town. In 1670, the Conventicle Act was made increasingly stringent and oppressive; and in 1673, the Test Act completed the despotic trifling with a noble nation. The people were exasperated, and though there were no violent outbreaks, yet the sullen and hidden discontent, worked in secret to shake the throne, and eventually to expel the tyrant monarch. In 1688, the revolution took place, and religious liberty beheld the departing cloud in the unregretted flight of a detested monarch. William III. obtained the throne, and conscience once more found free scope for action, the fetters which for thirty years had enslaved the religious mind, being snapped by the return of liberty to honest and enlightened conviction. What must have been the amount of suffering, more especially that which was borne in secret, in desolated homes, famished children, and perpetual alarm lest the "informer" should break in upon the hour of holy prayer, —can never be described nor even fully imagined by man. It was truly a "reign of terror," but all the more cruel on account of its priestly administrators. Fearful as political tyrannies ever have been, they are exceeded in every appalling particular by such as have borne the name of religion; for in the one, the politician retains of necessity some sentiments of our common humanity; but in the other, humanity itself is cancelled in the priest. The one spares the people to a great extent because he needs them, and his political necessity operates as a check upon his vice; but the other assuming to act for God, stifles every feeling of humanity itself in a blind zeal to "do God service;" and having silenced the still small voice of that humanity within his own heart, there remains nothing but the demon in the dress of the priest.

In 1660, that distinguished man, John Bunyan, was seized at "meeting," and incarcerated in Bedford gaol, where he remained for twelve years, being released in 1672. His persecutors allowed of no relaxation of the prison discipline in his case, and whatever occasional liberty he was permitted to enjoy, he owed to the humane kindness of the gaoler. As a specimen of the spirit of those days, we quote a portion of his indictment which ran thus: "That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath since such a time devilishly and perniciously abstained from coming to church to hear Divine service; and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our Sovereign Lord, the King," &c. With such inveteracy was he pursued by some of the bishops, that when they heard the rumour of the leniency of his gaoler, who, it was reported, allowed John to go among his friends and family occasionally, they dispatched a special messenger to search out the truth, and report accordingly. He was instructed to go to the prison at night, as Bunyan was frequently allowed to remain with his family at home. That very night, he had this liberty granted him, but he felt so uneasy that he told his wife he must return to the prison. He did so return, and when the messenger came and enquired, "Are all the prisoners safe?" the keeper answered, "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." Bunyan was produced, the messenger left and reported; and the design of the crafty bishops was thus defeated by One, who—

> "Works in a mysterious way,
> His wonders to perform."

The sufferings of the Baptists during this period of *Protestant* persecution must have been very great, as they were among the most sturdy assertors of religious liberty. The following, from *Crosby's* History will speak, more than whole volumes could do, for the unjust oppressions on the one hand, and for the unbending fidelity

on the other, of the baptised followers of the Redeemer. Mr. Wilmot was the pastor of the Baptist church at Hook Norton, in Oxfordshire.

"About the year 1664, they were taken at their meeting, and carried to the castle at Oxford. At another time they were sent to Witney jail. Mr. Wilmot was fined £20, for which all his goods were seized. They not finding enough on the premises to satisfy them, seized upon the goods of Mr. Humphrey Gillet, a woolman, who was taken at the same meeting with him. Mr. Wilmot's father, a zealous churchman, went to Sir Thomas Pennystone, the justice who committed him, and desired him to release his son. The justice replied, he *should rot in jail.* Says Mr. Wilmot, another justice has said the same, but he is now dead. Though he be dead, replied Sir Thomas, yet his work shall not die.

"Mr. Thorpe, the jailor at Oxford, was very severe. He would not permit them to pray together; and if they craved but a blessing on their meat, he would come in a great rage and disturb them saying, What! are you preaching over your victuals?

"The goods of Mr. Wilmot, who had been twice imprisoned in Oxford jail, were carried to Chipping Norton, and there publicly cried for sale on several market days, but none would bid for them. They were carried to Swansford, to one of the informers' houses, who could make no money of them; in the end they brought them again to Hook Norton, and proclaimed there, that if any one would lay down *twenty shillings* they should have them all. A friend of Mr. Wilmot's did so, and he had all his goods again. When Mr. Wilmot was released from Witney jail, they excommunicated him, and several writs were issued out against him. But he, being informed of them, absconded, and so escaped their hands."

It was a period of gloom, and sadness, and loss. *Churchmen*, prompted by a corrupt court with which they were allied, gloried in the distresses of Nonconformists generally, but in those of Baptists in particular. "The meetings for Divine worship were either broken up altogether, or exposed continually to the intrusion of gangs of low and vulgar informers, and of petty and heartless officials who took brutal delight in carrying out to the very letter the persecuting designs of a licentious court. Between the year 1660 and 1688 it is a well-authenticated fact that 60,000 Nonconformists were incarcerated by the religious despotism of the day, about 5,000 of whom actually died in prison; and that the loss of property to that injured body of men, occasioned by fines, confiscations, and other legalized modes of robbery, amounted, according to Neal, to between twelve and fourteen millions sterling."—*See History of Midland Association*, p. 31.

On the success of the Revolution of 1688, and the restoration of religious liberty, Baptists re-appeared in all parts of the kingdom, and formed or re-constructed their churches in considerable numbers. For when in 1689, a general meeting was announced to be held in London, *more than one hundred churches* responded to that appeal by deputing their representatives to that assembly. At that meeting the celebrated *Confession of Faith* in thirty-two Articles was adopted and ordered to be distributed among the churches of the kingdom. This Confession contains a complete body of doctrinal and practical divinity in a compendious form, and it is but simple justice to add that it will be to the lasting advantage of both churches and families to become familiar with this most important and scriptural production. For "sound doctrine," fidelity to gospel ordinances, and practical piety, it will bear comparison with the first productions of that or any other uninspired age. Among "Confessions" of faith, it has never been excelled, if, indeed, it has ever been equalled. For nearly or quite one hundred and fifty years, this Confession was the acknowledged model of doctrine and communion to the Baptist churches of the United Kingdom; but where is it so recognized now? How many of our modern churches, or our church members, know even of its existence? Where are the pastors who take pains to expound it, comparing it throughout with the Holy Scriptures, or who bestir themselves to circulate it among their young members? Alas! we are fallen, and the fine gold has changed!

During this century the intrepid Cromwell boldly interfered on behalf of the persecuted Waldenses; and deputed Sir Samuel Moreland to visit the valleys, to

intercede with their oppressiors, and to relieve the wants of that ill-used people. How noble the contrast between the Protector in this work of mercy, and his successor Charles II., in his work of persecution and death! For the deeds of the one, our cheeks blush for very shame; but for the manly and liberty-loving spirit of the defamed Protector, we feel a glow of admiration such as mere words can never describe.

A.

SALVATION.

By MR. R. E. SEARS, *Pastor of the Baptist Church, Laxfield, Suffolk.*

"We will be glad and rejoice in his salvation:" Isa. xxv. 9.

IN Scripture, salvation—that salvation which gladdens and rejoices the heart—is *illustrated* by various *figures*. I will endeavour to bring these pictures before you in order that you may know God's salvation, and be glad and rejoice in it.

A ROCK! We read in the book of Deuteronomy that Jeshurun waxed fat and kicked, and lightly esteemed *the rock* of his *salvation*. David, in his song of praise, said, "The Lord liveth, and blessed be my Rock: and let the God of my salvation be exalted." It is also said in the eighty-ninth Psalm, "He shall cry unto me, Thou art my Father, my God, and *the rock of my salvation*." In the ninety-fifth Psalm we have the same truth brought before us in the form of an invitation to praise the Lord, "O come, let us sing unto the Lord, let us make a joyful noise to the *rock of our salvation*. *Salvation* may be compared to a *rock* for its *antiquity*, its *strength*, and for its *immutability*.

TOWER. Hark again to the song of David, "He is *the tower of salvation* for his king." Again he says in the 144th psalm, "My goodness and my fortress; my *high tower*, and my deliverer." *Salvation* may be compared to a *tower* for its *defence* and its everlasting *security*.

WALLS *and* BULWARKS. The prophet Isaiah drew this picture, "We have a strong city, *salvation* will God appoint for *walls and bulwarks*." Hark! I hear the Psalmist's voice. He sings, and this is the song, "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the *towers* thereof. Mark ye well her *bulwarks*." Listen again to the seraphic prophet: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy *walls* SALVATION! and thy gates praise." Salvation may be compared to *walls* and *bulwarks*, because in salvation there is not only *one*, but there are *many defences*.

A HELMET. The prophet Isaiah thus speaks of Christ, "For he put on righteousness as a breastplate, and *an helmet of salvation* upon his head." The apostle Paul also, when writing to the church at Ephesus, exhorted them to "take *the helmet of salvation*." Salvation may be compared to *a helmet* because it is *a very important and useful piece of armour*. The helmet is a piece of armour for the *head*. Salvation will cause a man to hold up his head in times of difficulty, and *it will cover his head in the day of battle*. A knowledge of salvation will defend the head from *false doctrines*, and thus become a *helmet*.

A LAMP. Isaiah says, "For Zion's sake will I not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as *brightness*, and the *salvation* thereof as a *lamp* that burneth." David said, "Thy word is a *lamp* unto my feet, and a light unto my path." *Salvation* may be compared to a *lamp*, for the *light* it gives. "The Lord is my *light* and my *salvation*." Where salvation goes, light goes; and where light goes, knowledge goes, and happiness always follows. "We will be *glad*, and *rejoice* in his salvation."

WELLS! We listen again to the prophet Isaiah, "Therefore, with *joy* shall ye draw water out of *the wells of salvation*." Salvation may be compared to *wells* for the *fulness* that is in it, for the *depth* that is in it, for the *freeness* of it; also to

teach us *that only those who come and draw derive benefit from it.* Salvation only blesses those who *come to Christ* to obtain it.

CLOTHING. Solomon, in his prayer, prayed that the priests might be *clothed with salvation.* God answered that prayer—"*I will clothe* her priests with *salvation*; and her saints shall *shout aloud for joy.*" Yes, "I will *greatly rejoice* in the Lord, my soul shall be *joyful* in my God; for he hath *clothed* me with *the garments of salvation.*" It is also said in the 149th Psalm, "He will beautify the meek with salvation." Salvation may be compared to *clothing*, for the *right* and *title* it gives the saints, for the *beauty* it confers upon them, and for the *distinction* it makes in them.

A HORN. Zacharias, the father of John, when filled with the Holy Ghost, said, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up *a horn of salvation* for us in the house of his servant David." David, in the eighteenth Psalm, speaks of the *horn* of his salvation. Horn not only denotes power, but *regal* power, *honour*, and *dignity.* Salvation makes the saints *kings* and *priests* to God the Father.

CHARIOTS. Habbakkuk says, "Was the Lord displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea, that thou didst ride upon thine horses, and thy *chariots of salvation?*" Salvation may be compared to *chariots*; for by virtue of its power we *ride forth as mighty conquerors.*

A CUP. "I will take the *cup* of *salvation*, and call upon the name of the Lord." Salvation is a cup full of *sweet wine*, of which the saints shall drink for ever. Christ drank up the dregs of condemnation out of *the cup of his sufferings*, and he gives us *the cup of salvation full of blessings.*

A DAY! "Now is *the day of salvation.*" Salvation may be compared to a day, because, though *unlimited in itself*, there is *a limited time* to obtain it. Salvation is as long as eternity, but the obtaining of it is limited to "*to day.*" My dear reader, God will accept all that seek him *now*, for "*Now* is the *day* of *salvation*;" but if you *die without Christ*, you never can be saved. To be *blessed* in *eternity*, we must be *saved* in *time.*

VICTORY! "But thanks be unto God, which giveth us *the victory* through our Lord Jesus Christ." When *victory* is gained, *the battle is decided, the enemy is routed, rest is obtained, and honours will be given.* Salvation decides the battle between the soul and Satan. *Salvation* puts all our spiritual enemies to flight. *Salvation* gives us rest, and *salvation* will deck us with *everlasting honours.*

"My soul anticipates the rapt'rous scene,
Ten thousand times ten thousand ransom'd souls,
All glorious, like their ever-glorious Lord,
Nor spot, nor blemish seen in all the throng,
Unsullied purity in each appears,
As courtiers in the presence of their king.
Their God is glorified; his ransomed church,
Washed in the blood once shed on Calvary,
And trained for bliss, appears before the throne
In spotless white, *to shout eternally*
SALVATION TO THE LORD!"

THE DISCIPLES IN A STORM, AND HOW THEY ESCAPED.

JOHN vi. 16—21.

THE Bible is adapted to mankind in every age, in every country, and under all the circumstances in which they can possibly be placed. It tells men of their malady, and points to the remedy. It describes their fallen state, and points out the way of restoration and eternal life. It shows, in unmistakeable characters, the path in which they ought to walk. The parables and narratives it contains display man's total depravity, together with the great love, power, wisdom, and condescension of the Creator. That pious Jews in olden time should highly estimate the oracles

of God, none who know their value can wonder. It would have been a wonder if they had not estimated them highly. "The judgments of the Lord," says David, "are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Psa. xix. 9, 10. "Thy word," says the Psalmist, "is a lamp unto my feet, and a light unto my path." Psa. cxix. 105. A man's highest wisdom now is to make the word of God his guide. The Bereans "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts xvii. 11.

The narrative at the head of this article calls for special regard. Christ, having fed about five thousand men with five barley loaves and two small fishes, perceiving that the men were about to come and make him a king, departed into a mountain alone. As even was come, the disciples began to prepare for going to Capernaum. Who were these disciples? They were individuals who had left their secular vocations, and had gone forth after Christ. They were called by his grace, they submitted to his teaching, and believed the truths that he taught. They were renewed in heart, and, knowing that they were not their own, they consecrated themselves to his service. All their possessions were employed for Christ. These constituents, with one exception, are requisite to constitute disciples now. It is not necessary that men should leave their worldly business to be the disciples of Christ. It is, however, requisite that they should be the subjects of new hearts, —that they should rest on Christ, as their all-sufficient and only Saviour, and that they should follow in his footsteps.

The disciples mentioned above entered into a ship, in order to cross the Sea of Tiberias. May not this sea represent the Christian life? Saints have to cross to their home—the kingdom of heaven. The life of saints is depicted in the Bible by various emblems. Among these emblems, the one of a voyage stands prominent. The voyager proceeds day and night, guided by his compass and his chart. The more favourable the winds, the quicker the voyage; and if the voyage should be one homeward, the prospect of meeting with friends, and enjoying domestic comforts, animates the spirit. So the Christian, in sailing over the ocean of time. He is guided by the word and Spirit of God. "Hope is as an anchor of the soul." As the Christian's voyage is one homeward, where he expects to meet with Christ and all the redeemed, his spirit is animated.

But while the disciples were crossing the Sea of Tiberias, did they meet with any obstruction? Yes; "it was now dark, and Jesus was not come to them." They were, therefore, on the sea, in a dark night, and Christ was absent. It cannot be otherwise than dreary on the sea, in a dark night, when neither sun, nor moon, nor stars appear. The mariner, under such circumstances, is in doubt as to the direction in which he is tending. He may be all right, but he is not certain. If at any time the Christian life be dreary, it is when it is dark—when the saint "walketh in darkness, and hath no light." He inquires into the evidences of his conversion, but they are not so visible as he could wish them. He looks into his Bible, and tries to find some precious promise to cheer his soul; but he obtains only small consolation. The sun shines not upon the page, nor into his heart. He cannot read his title clearly "to mansions in the skies." Just as the sailor is often in doubt, so the Christian in the dark, from whom God hides his smiling face, is in doubt about the greatest of all matters—the enjoyment of salvation. It is at such a time that he says with Newton,—

"'Tis a point I long to know,
Oft it causes anxious thought,—
Do I love the Lord, or no?
Am I his, or am I not?"

The disciples not only experienced the darkness of the night and the absence of Christ, but there was a tempestuous sea. "The sea arose, by reason of a great wind that blew." Causes of sadness frequently come in clusters. If a man has had one loss—one temptation, he often has more. In the case of the disciples, the darkness was attended with a turbulent sea. It may be so in a Christian's case

now. Great spiritual darkness may be attended with other causes of distress. A man may be persecuted, or he may be called a hypocrite and a fanatic. He may be forsaken by his dearest friends, his property may be withheld or taken from him, and he may be left to perish. God may permit the distemper to sweep away his cattle,—his crops to be blighted, or his ships to be lost at sea. Such things make life a troubled sea. Job saw the billows roll high. Messenger after messenger came, like wave after wave, bearing more distressing tidings. His oxen, sheep, camels, and his children, were either carried away by the enemy, or destroyed. He was painfully afflicted, forgotten by his familiar friends, and denounced as a hypocrite.

This life is often a tempestuous sea. Being in a storm, we can scarcely wonder that the disciples should row, to bring their ship to land, without much success. They entered into the ship in the evening, and took their departure. The narrative indicates that they expected to reach Capernaum in a short time; but when Christ went to them, it was the fourth watch of the night, which would be between three and six o'clock in the morning. Matt. xiv. 25. They had therefore been upon the sea almost the whole night; and what makes this case more striking is, the Sea of Tiberias does not appear to be more than ten miles across at any place. When Christ went to the disciples, they had only advanced "about five-and-twenty or thirty furlongs," which would be about three or four miles; so that, when Christ went to them, they had succeeded in getting literally into the midst of the sea, and into the midst of the storm. They had rowed without making much head-way. How was it? The wind was contrary, and Christ was not with them;—teaching us this important lesson,—if Christ be not with us—if the gales of grace come not, and if the winds be contrary, we may struggle with the billows—the difficulties of life, but we struggle without any success. "Without me ye can do nothing." John xv. 5.

In the midst of the sea, and in the midst of their distress, the disciples saw an object in the distance that for a moment increased their distress, but it proved to be their Deliverer. Surely there must have been a measure of light in that dark night, or such must have been the brightness of the Redeemer's person, that it made him visible in the distance. The disciples saw something. What was it? They were troubled. "They said it was a spirit, and they cried out for fear." Jesus spoke—"It is I: be not afraid." How frequently do enquiring souls who "see men as trees walking" only,—who feel the burden of their sin, and who dread the consequences in the future, look upon God more as a frowning Judge than as a loving and benevolent Saviour! They dread to approach his presence, and cry out, "How shall we come before the Lord?" The moment God is seen in Christ,—the moment sinners look by faith to the cross, they hear his sweet voice saying, "It is I: be not afraid;"—I who have shed my blood for your transgressions, to reconcile you to God, and to raise you to heaven.

Is it not equally true that the advanced Christian, when called to pass through storms of trial, persecution, or bereavement, has frequently erroneous thoughts of God? He says, "'All these things are against me.' 'No man is so tried as I.'" Let such a saint understand the will of God, and he will hear a sweet voice saying, "All things work together for good to them that love God, to them who are the called according to his purpose." "Be not afraid: it is I." Are there not saints who look forward to the hour of death with fear? They ask with sincerity, "How will it be with us then? Will our faith be sufficiently strong? Will Christ be present?" Do such individuals suppose that Christ will be with his people in life, and leave them in the hour of death?—be with them in the time of health and strength, and leave them in the time of weakness? Surely not. He went to the disciples at the very time when death seemed near. Has he not said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee?" Isa. xliii. 2. Dying saint, Jesus says, "Be not afraid."

When Christ approached the disciples, they willingly received him into the ship, and consequences most delightful followed. We wonder not that they received

him when they knew who he was. Christ known is Christ received and loved. One consequence which followed Christ's reception was—"the wind ceased." Matt. xiv. 32. If the wind had not ceased, having Christ in the vessel, the disciples were perfectly safe. As it ceased, there was a calm. If Christ be within us, if external storms be permitted to continue, they will have but little effect. The three Hebrews could exist in the furnace while Christ was with them:—

"With Christ in the vessel,
We smile at the storm."

Another consequence which followed Christ's reception into the vessel was—the disciples came immediately to land. They came soon, and they came safely. How delightful and animating to the tempest-tossed mariner would be the assurance that soon he would reach in safety the port. This is the consolation which every disciple of Christ may and ought to have. A few more days will bring us safely to heaven. Dream not of sinking with Christ in the heart. No vessel could go down with Christ in it.

"He that hath salvation planned,
Will surely bring us all to land."

"I give unto my sheep eternal life, and they shall never perish." John x. 28.

But are there not some who sail over the ocean of time, and have not Christ with them? We are obliged to say, Yes. They are not guided by the word and Spirit of God, but their evil inclinations. Such may be lost. A vessel without a guide may be lost any day. Let the reader examine himself.

Long Preston, January 23, 1863. A. SPENCER.

ELECTION.—No. 3.

(Concluded.)

THE word of God is one continued history of electing love and mercy, and a pledge of the future triumphs of this most adorable interference of Jehovah on behalf of his redeemed church. It appeared in the promise given to Adam when condemned as the parent-sinner, the federal law-breaker of all mankind. "The seed of the woman" was to be the second Adam, the federal head of a law-fulfilling race, who *in him* were to be treated as righteous, just as in the guilty Adam they had been condemned as sinful. The whole covenant of grace, the everlasting purposes of God, and the fulfilment of the engagements of Eternity, all were wrapped up in that future "seed," who being himself elected to this high office (Isa. xlii. 1), should be the head of an elect economy, chosen out of a ruined world.

This economy of separation (for election is such throughout) began to work its way among men in a very early age. Before the flood it must have appeared, or there had not been an Enoch, a Noah, and doubtless, others who also "walked with God." Children of grace there never were without it, and though the record of those distant ages is exceedingly brief and limited, thus much is evident, that there were men of God in that corrupt period, and these were his "witnesses" that he had not abandoned the *whole* race to their own wickedness.

But after the flood this "separating" or distinguishing purpose began to unfold itself in a more marked and systematic manner. It "called" an Abram (Isa. li. 2), preferred a Jacob to an Esau, "separated" a Joseph from his brethren, led the natural Israel (who also contained the *spiritual* Israel) to Egypt; fed, increased, and protected them there; brought them forth with mighty power; directed their way and furnished their supplies through all the desert; placed them in Canaan; from them chose the prophets; committed to them "the oracles of God;" punished them by captivities, but never destroyed them; and continued them as a "peculiar" or separated people, until "the fulness of the time was come," for the appearance of "the seed of the woman," when, having first the gospel preached to them, "beginning at Jerusalem," they were scattered among the nations with the vail

upon their hearts. (2 Cor. iii. 14, 15). They were an elected people for a chosen purpose, and this was, that they should be the depositaries of the true "election" who alone obtained the blessing, "and the rest were blinded." (Rom. xi. 7). The entire history of that people is one continuous manifestation of the Divine purpose of separation by which distinguishing love selects its chosen objects from a world ever lying in wickedness.

On the commencement of the new dispensation, which is in a very emphatic sense, "the dispensation of the Spirit," this economy of separation, this work of distinguishing love, was transferred to the Gentiles, that from them God should select a people as he had done before from among the Jews. (Acts xv. 14). The Divine purpose was precisely the same in both cases, "to take out of them a people for his name." This purpose respecting the Gentiles the Saviour himself declared when he said, "other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." (John x. 16). The gospel ministry, and the whole system of gospel ordinances, are but the external means of working out this purpose, by the sovereign grace with which they are to be accompanied down to the end of the world. Apart and by themselves, these means are totally void of both life and power, and we are perpetually reminded of this in the solemn and faithful assurance, "So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. iii. 7). Whatever of success there may be in calling sinners to a Divine faith, there is no virtue or power of any kind in the instrument itself. Of this we are reminded in the self-abasing words of the apostle, "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, *even as the Lord gave to every man?*" (v. 5). The faith of the one party, and the success in preaching the gospel by the other party, were equally of God, *even as the Lord gave to every man;* and this was then the practical mode of effecting the purpose of God in the election or separation of his people.

Such is the gospel ministry now, and such it will ever remain "unto the end of the world," the grand instrument of calling the Lord's chosen ones to the knowledge and enjoyment of himself. Over these results man has no power whatever. If called of God to the ministry, "he is to warn every man, and teach every man in all wisdom,"—he is to be "instant in season, out of season,"—he is to "know nothing among men, save Jesus Christ, and him crucified,"—but, while faithful, fervent, and self-denying to a proverb, let him remember that his success is "not of him that willeth, nor of him that runneth, but of God that showeth mercy." Let him evermore bear it on his heart, that he is but the instrument in God's hands. This will teach him two deeply momentous things, first, that in himself he is nothing, absolutely nothing; and second, that if successful, *all the honour belongs unto God;* and let him, moreover, bow down humbly before his Divine Lord, and thank him that he employs so poor a worm in calling his chosen ones "according to the election of grace." Of all human employments this is the most privileged, the most distinguished, and the most honourable. To be permitted to work with God in his electing purpose is a far more eminent office than to rule a kingdom.

This secret purpose of God in the economy of his gospel is the sole pledge of its success among men. Take this away,—remove from it his electing love, and what remains but a tottering and unreliable human enterprise. It is this, that, applied to the sinner, fills his eyes with tears, his heart with faith, and his future with hope. Brought to know himself as lost, and to *feel* himself ruined—made to cry out in agony, "What shall I do to be saved?" and then directed to the finished work and ever precious righteousness of the crucified Saviour; he is taught, both by bitter and joyful experience, that electing love has made him what he is. Then he can sing with a rapture and a gratitude unknown to others,—

"Jesus sought me when a stranger,
Wand'ring from the fold of God."

He has learned that to election,—to the grace that made him to differ, he owes all

he has and all he anticipates. But for that, he would have perished in his wilful blindness, and gone down to the grave amid the thunders of a broken law. Will such a man quarrel with electing love? Will such a saved sinner cavil at the sovereign grace to which he owes his life, his Christ, his heaven? Just as soon would a drowning man quarrel with the generous hand that plucked him from a watery grave; or the frantic female cavil at the devoted deliverer, who, at the hazard of his own life, snatched her from the midnight conflagration.

The effect upon the heart of those who are the objects of this discriminating love, is to humble, to consecrate, and to purify. Free-will is proud; but free grace is subduing. It takes out the very breath of self-esteem, and prostrates the saved sinner in holy gratitude at the foot of the cross. It prompts the loving enquiry, "Lord, what wilt thou have *me* to do?" And it produces a warm, glowing, and quenchless desire to be "holy, even as his Lord is holy." The tender, grateful love, which electing grace creates in the heart, stimulates to *all* that this grace requires. Indeed, there is no love on earth like a *grateful* love; and where this dwells in the heart it will gently move the believer in the Saviour, to "purify himself, even as he is pure."

D. P.

Fragments and Choice Sayings.

RESPONSIBILITY AND ELECTION.

In conversation, of late, with certain persons who, I presume, consider themselves moderate Calvinists (so called,) a kind of surprise was expressed that I should, with my views of absolute predestination, hold the responsibility of man for his principles and actions, as if a cordial belief in the sovereignty of God must necessarily lead to a denial of his moral government. For my own part, I do most deliberately affirm, that if it were not for a full conviction I have of the responsibility of men to God, the Judge of all, the gospel would appear to me to be without meaning, and the way of salvation which it reveals an unnecessary and useless device. For if we were not, by nature, under the law, we should not have needed a surety, like the Son of God, to be answerable for us, to fulfil the law for our justification; and if we were not deservedly accursed for our tranagressions, and obnoxious to everlasting damnation, we should not have needed a Redeemer, to procure our discharge from the curse, by the price of his precious blood. My further conviction is, that they who profess to minister in word and doctrine, but do not constantly and without reserve insist that sinners can be saved only upon the footing of absolute election to life, according to the riches of God's grace, do not preach the gospel of Christ, but "another gospel." Free and unconditional election to salvation is the spring of hope and joy to those who feel that they have destroyed themselves; they welcome the doctrine to their hearts with all gladness, and rest in it by living faith, as their chief anchor-hold, to keep them from dispair amidst the conflicts of sin and temptation, and in the agony of conscience produced by a sense of the justice of God, and the spirituality and terrors of his law.—*George Wright.*

PLAINNESS IN PREACHING.

Mr. Samuel Kilpin, of Exeter, was once preaching in another pulpit, when he mentioned the great God by the name of "the Deity." A sailor who was listening, exclaimed aloud, "Deity, well who is he? Is he our God-a-mighty?" The attendants were about to turn him out; but Mr. Kilpin, who stood reproved, said, "Yes, my friend, I did mean the Almighty God." "I thought so," replied the sailor, "but was not quite sure, —I never heard that name before." The humbled minister then said, "You had a right to enquire. I was to blame. Whilst delivering God's message of mercy and justice to immortal souls, I ought not to have given my Divine Master a name which prevented the message from being understood." "Thank you, sir," was the

sailor's reply, who then appeared to devour the remaining part of the sermon; and at the close of the service he went up to Mr. Kilpin, and with all a sailor's frankness begged pardon for the interruption, which of course was readily granted.

THE RIGHTEOUSNESS OF CHRIST.

If sin hath that inseparable evil in the nature of it, that where it is found it condemns all, though the creature had been in former times never so righteous, nor never so long such, so hath Christ's righteousness that inseparable royalty to save and justify, though sins be never so great and many. So (Rom. v. 17) he compares both the one and the other:—"If condemnation came by one man's disobedience, how much more shall, by an abundance of his righteousness, justification be unto life?" So as if he will impute this righteousness, and account it to the ugliest sinner in the world, then, by virtue of the imputation, he cannot but justify him, and pronounce him as worthy of eternal life as the greatest and holiest angel in heaven. For this righteousness claims it by the merit of it, when once the sinner can call it his. And although one sin spoils and makes void all the good in any creature, though it hath been of never so long continuance, yet his righteousness, on the contrary, is sin-proof for time to come, and hath the worth of his person, who is the great God, to give power to it to prevail against all sins, past, present, and to come; it is an "everlasting righteousness" (Dan. ix. 24), such as which sinners can never spend or part with.—*Dr. Goodwin, Vol. 8, Nichol's Series of Standard Divines.*

ARIANISM.

It appears from ecclesiastical History, that Arianism is a very ancient heresy in the Christian church, having been broached by Arius in the beginning of the fourth century. This heresiarch was a presbyter of Alexandria, in the time of the patriarch Alexander. That bishop, in handling the doctrine of the Trinity, had asserted the inseparable unity of substance. This gave Arius a handle to charge him with Sabellianism, and to set himself up as the patron of the opposite extreme, by avowing that there was a time when the Son was not; that he was created in time, mutable in nature, and, like the angels, liable to sin; that, being united to human flesh, he supplied the place of a human soul, and consequently was subject to sufferings and pains. The patriarch, at first, used gentle means to reclaim him from his errors; but that proving ineffectual, he and his followers were, by a council of a hundred bishops of Egypt and Lybia, degraded from their orders, and excommunicated.

Their tenets are as follow: They denied the three persons of the Holy Trinity to be of the same essence, and affirmed the Word, or Son of God, to be a creature. In their doxoligies they ascribe glory to the Father, through the Son, in the Holy Ghost; and their doctrine is entirely legal; setting forth, that men are accepted of God on account of their moral life and virtuous actions; and that the merits of Christ make up the deficiency: they consequently reject the work of the Spirit of God in regeneration and sanctification.

The blasphemy of Arius strikes at the very root and essence of Christianity; and "if the foundations are taken away, what must the righteous do?"

THE LORD'S TIME.

It is enough that the Lord hath promised you great things; only let the time of bestowing them be in his own hands. It is not for us to set an hour-glass to the Creator of time.—*Rutherford.*

FINDING FAULT.

WHOEVER goes forth in search of motes in the eye of his neighbour, will come back with a beam in his own.—*An old Author.*

A "SAVOUR OF DEATH UNTO DEATH."

As some things become petrified by the frequent dropping of water upon them, so some persons who have sat long under the word faithfully preached, without being converted, become more and more hardened.—*Sir Richard Hill.*

SANCTIFICATION.

Though a child of God glories in this, that "where sin hath abounded, grace doth much more abound;" yet no child of God can sin that grace may abound. —*Ibid.*

The most pure in heart are usually those who most lament their heart's impurity. It is by the light of grace only that the filthiness of nature is discovered. —*Ibid.*

A Page for the Young.

A BIBLE DICTIONARY FOR YOUNG PERSONS.

(Continued).

ECCLESIASTES.—The Preacher, or the book of the Preacher. This preacher was the son of David, king of Jerusalem, and could be no other than Solomon. He only of all the sons of David could have given such a description of himself as we have in chap. ii., from the third to the eleventh verse. He possessed more power, and glory, and wisdom, than any other man of that age; and being so amply supplied with means of enjoyment, he surrounded himself with worldly pleasure in an astonishing variety, and gave himself up, for a time, to the pursuit of creature good to the fullest possible extent.

But what did all this prove? What estimate did he form of his great works, houses, vineyards, gardens, orchards, pools of water, men-servants, maid-servants, singing men, singing women, and all his other worldly delights? What did he say of them all but, "Vanity of vanities,—all is vanity!"

This book dissects the whole world of pleasure and animal enjoyment, and lays bare the utter uselessness and vanity of creature happiness. Never, since time began, was the world so exposed, or its boasted happiness made to look so ridiculous, and worthless, as it is done in this book. Solomon, with a wonderful ability by the Spirit of the Lord, fairly turns the world inside out, and when its false greatness and glory lie in fragments at his feet, he pronounces upon all this "pride of life," the contemptuous verdict, "Vanity of vanities,—all is vanity!"

There is scarcely a creature good or a worldly vice which this book does not expose. Human labour, life, and animal enjoyment;—prosperity, covetousness, ambition, and avarice, all are held forth as empty folly, and delusive as a dream. This is done from the beginning of the book to the close of the sixth chapter. The writer then proceeds to show the excellence of true religion, and the superiority of the service of God to that of the world. He gives very important counsel to all persons, in chap. xi. 1—6, and solemnly reminds young men at verse 9, of a coming judgment. He exhorts the young in a very beautiful manner at chap. xii. 1—7, to "Remember now their Creator in the days of their youth," and he closes the book with one of the finest summaries of the real purpose of life, to be found throughout the word of God, in chap. xii. 13, 14 verse, to which we would earnestly direct the attention of our young friends. It should be remembered, however, that Solomon wrote in the *Jewish* dispensation, before the Holy Spirit was so copiously given as it was on the day of Pentecost. We should, therefore, examine the book of *Ecclesiastes* in the light of the New Testament, and when we read its last two verses, (chap. xii. 13, 14 verse) it would be wise to connect with them such passages as John vi. 29; Rom. iii. 20—28; and Heb. xi. 6. Solomon was a great man, but remembering that *we* live in the gospel dispensation, we are able to say, "*And behold, a greater than Solomon is here.*" Matt. xii. 42; Luke xi. 31.

THE OLDEST CITY IN THE WORLD.

DAMASCUS is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin: Palmyra is buried in the sand of the desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates; Damascus remains what it was before the days of Abraham—a centre of trade and travel, an island of verdure in a desert, "a predestined capital"—with sacred associations extending through more than thirty centuries. It was "near Damascus" that Saul of Tarsus saw the "light from heaven above the brightness of the sun;" the street which is called Strait, in which it was said "he prayeth," still runs through the city. The caravan comes and goes as it did three thousand years ago; and the merchants of the Euphrates and of the Mediterranean still "occupy" there "with the multitude of their wares." The city which Mohammed surveyed from a neighbouring height, is to this day what it was in the time of Isaiah, "the head of Syria."

Correspondence.

THE BAPTIST IRISH SOCIETY.

To the Editor of the Primitive Church Magazine.

DEAR BROTHER,—With your kind permission, I will bring before your readers a few facts regarding the claims of the Baptist Irish Society on the support of our denomination; for none is more worthy of the sympathy of our churches than is this. The present aim of the Committee is to render *temporary* aid to the churches of our denomination in Ireland, with the view of *establishing in Ireland itself a permanent agency for the diffusion of the gospel.* In carrying out this laudable endeavour, the Committee are directing their attention to those towns in which there is reason to hope that Baptist churches can be gathered, which will themselves become the means of further missionary effort. Such churches have been gathered at Rathmines, Dublin; Abbey Street, Dublin *(this church is now self-supporting)*; Belfast, Banbridge, Conlig, Ballymena, Coleraine, Tubbermore; Ballina, Waterford, Dunfanaghy, and at Portadown. Most of these churches will one day become self-supporting; and are already sounding out the gospel in the surrounding villages. The members of the Baptist churches in Ireland, are for the most part very poor, and in very many instances the minister is compelled, especially in the winter, to aid in providing them with the *common necessaries of life.* The amount of opposition which our brethren have to stand against in Ireland is hardly to be conceived by our brethren whose lot is cast in highly-favoured England. I speak from painful *experience* on this point, and so speak that the sympathies of brethren in England may be stirred up on behalf of their down-trodden brethren in Ireland.

In order to strengthen the hands of the brethren, and to promote the efficiency of the churches, an association which had formerly existed, and done good service, has been re-formed under the name of "*The Association of Baptist Churches in Ireland.*" The objects are, "*the friendly intercourse* of the churches which compose it, and their *co-operation* in the advancement of *evangelical truth* in Ireland. It is confidently expected that this association will be productive of much benefit to the churches, and to the Society in the prosecution of its *evangelizing* efforts.

The Committee of the Society do not in any way interfere with the *independency* and *self-government* of the churches they assist. They never, even in the most remote way, interfere in the *communion question*; and most of the churches in Ireland are *strict* in this respect, but the Committee never ask whether the churches are strict or open: they are only desirous that their agents should be earnest, whole-hearted, laborious gospel men, who will labour with heart and soul for the advancement of the Redeemer's kingdom in poor, dark, benighted, *priest-ridden* Ireland. Beloved brethren in our English Baptist churches, remember you "*have a little sister*" in Ireland, needing your support. Strive to the utmost of your ability to sustain the hands of the Committee of the Baptist Irish Society, whose *funds* have suffered much in consequence of the sad distress which at present prevails in Lancashire. I would earnestly plead with the readers of the *Primitive Church Magazine*, that they *at once send contributions* to Mr. C. J. Middleditch, at the Mission House, 33, Moorgate-street, London, E. C. If the Baptist Irish Society be allowed to get encumbered with *debt* at this juncture, it will materially damage the present encouraging prospect which is opening before our eyes in Ireland, in connection with our noble denomination. I am, dear brother, yours in gospel bonds,

T. W. MEDHURST.

Winton-terrace, Victoria-road, Glasgow, Dec. 10, 1862.

DANCING.

To the Editor of the Primitive Church Magazine.

DEAR MR. EDITOR,—I should be glad if you or some of your readers would give me their thoughts on *dancing*, as it is a subject on which there are different opinions even amongst professors. Yours very sincerely, ENQUIRER.

Poetry.

THE MARTYR'S GRAVE.

MEMORIAL and Epitaph on the monument erected to the memory of Dr. Taylor, who was burnt at the stake near Hadleigh, Suffolk, in 1555.

On an old rough stone, at the foot of the monument, there is the following:—

1555.
D. TAYLER. IN DE
FENDING. THAT
WAS GOOD. AT
THIS PLAS LEFT
HIS BLODE.

On the back of the monument it states that,

This Monument was erected
1819
by private Subscriptions.

"The reverend Richard Yeoman, Curate to Dr. Taylor, after a series of the most cruel persecution, which he endured with the most exemplary patience and fortitude, suffered martyrdom at Norwich, July 10, 1558."

On the front of the Monument the following is inscribed.

"Suffered the 9th of February, 1555.
This is the victory that overcometh the world, even our faith."

Mark this rude stone, where Taylor dauntless stood,
Where zeal infuriate drank the Martyr's blood.
Hadleigh,—that day how many a tearful eye
Saw thy lov'd pastor dragged a victim by;
Still scattering gifts and blessings as he past,
"To the blind pair" his farewell alms he cast,*
His clinging flock e'en here around him pray'd,
"As thou hast aided us, be God thy aid."
Nor taunts, nor bribe of mitred rank, nor stake,
Nor blows, nor flames, his heart of firmness shake.
Serene,—his folded hands, his upward eyes,
Like holy Stephen's seek the opening skies;
There, fix'd in rapture, his prophetic sight,
Views truth dawn clear on England's Bigot night,
Triumphant Saint,—He bow'd and kiss'd the rod,
And soar'd on Seraph's wing to meet his God.

Reviews.

The Works of Thomas Goodwin, D.D. Vol. 5. Containing "Christ the Mediator," &c., &c. Edinburgh: James Nichol. London: James Nisbet & Co. Dublin: W. Robertson. Pp. 548.

The "Puritan Divines," among whom Dr. Thomas Goodwin shone with undimmed lustre, were remarkable for two things especially, among others;—first, the clearness and constancy with which they asserted the claims of an infinite Justice in the work of redemption; and secondly, the inexpressible value and importance they attached to the imputed righteousness of Christ as the *sole* ground of a sinner's justification before God. Their intense love for these great and fundamental truths gave to their theology a breadth, solidity, and majesty such as we look for in vain in this Socinianized-Arminian age. Our modern divines, for the most part, are afraid to open their mouths upon these points, if indeed they trouble themselves at all with subjects so profound. Hence the milk-and-water character of present divinity, and hence, too, the ease with which professors are "carried about with every wind of doctrine," and the wide-spread indifference to a solid, gospel ministry among the churches. It is "milk for babes" almost everywhere, and he who would venture to supply "strong meat" is treated with neglect or scorn.

These volumes of Dr. Goodwin are admirably adapted to check these evils, and our young divines, with Sunday-school teachers, will derive more lasting benefit from their *prayerful* perusal, than were they to read all the works which the present century has supplied. We have given one short specimen of this precious divinity at page 60 (see Fragments) and the volume is full of such theological gems.

* On his way to the stake, and near the outside of the town, he passed the house of the "blind pair," to whom he cast the purse and its remaining contents. The house is still pointed out to travellers. When approaching the stake and having one stile more to cross, the good man exclaimed, in language of calm submission, "one stile more, and then I am at home."

Private Hangings. By WILLIAM STOKES, Author of the "Olive-Branch," &c. Manchester: Megson; and the Author, 71, Robert-street. Price One Penny.

This is a letter, addressed to the Bishop of Manchester, arising out of circumstances at a public meeting, on which we need not enlarge. Suffice it to say that the inhabitants of Manchester, under an apprehension that assizes may ere long be held in that city, and, consequently, executions be inflicted there, petitioned that executions might be private—not public.

On this fact Mr. Stokes most adroitly works. It is, of course, an admission that public executions are a gross failure, as well as a horrid nuisance. Mr. Stokes shows that all executions are not only inexpedient, but fearfully demoralizing and intensely unscriptural. They cheapen human life, and thus lead to murder. We own that we never saw the arguments against capital punishments put so clearly, so powerfully, and yet so briefly. After reading this admirable tract, our resolution, registered in heaven, is this:—If summoned on a jury where a charge of murder is preferred, we will fill our pockets with biscuits and water, and we will die in the jury-room, rather than return to court with a verdict of guilty. O that every juryman in Christendom could read this telling penny pamphlet! W. R.

Christ or Colenso? or, a full Reply to the Objections of Dr. Colenso, Bishop of Natal, to the Pentateuch. By MICAIAH HILL, Son of a Missionary in the East. London: Hamilton, Adams and Co., Paternoster-row. Birmingham: Hudson and Son. Pp. 83.

The Bishop of Natal, Dr. Colenso, is evidently making "full proof of *his* ministry." If "by their fruits ye shall know them" be a safe rule of judgment—and who questions it?—then we should say at once that such a man would find more congenial society with a Thomas Paine and the late *Reverend* Robert Taylor. A man who loves his Bible, as every true Christian does, will deem it too sacred and precious to be the foot-ball of every speculative caprice, or the butt of infidel sarcasm or scorn.

Mr. Hill, in these well-written pages, has candidly examined Dr. Colenso's objections, and met them fairly and with point. This he has done, moreover, in an admirable spirit, everyway becoming a Christian; and there is not a material particular which he has not satisfactorily explained. The work is honourable to Mr. Hill, and we recommend young men especially to give it a careful and a candid perusal.

Conscience for Christ; or, August the Twenty-fourth. A Lecture delivered August 18 and 19th, 1862. By WILLIAM ROAF, Wigan. Published by request. London: William Freeman, and all booksellers. Pp. 45. Sixpence.

In this tract, or rather pamphlet, of forty-five pages, there is a larger amount of information upon the question at issue between Churchmen and Dissenters, than can be found in many a portly and expensive volume. And while the price and size bring it within the reach of all classes, the information is supplied in a spirit so conciliatory that the most strenuous Churchman could not reasonably find fault; and although the respected author belongs to the Independent body, yet he scarcely allows his own sectional predilections to appear.

The spirit of the entire pamphlet may be inferred from the following passage at p. 42, to which we readily yield our hearty assent.—"Let us go to Scripture on all ecclesiastical questions. Evils are incident to every church system, worked by frail men. Let our question be, not which church has the largest numerical or pecuniary power, but what saith the Scripture? Which system, apart from its abettors, is nearest to the inspired models? Which system best cherishes that spiritual life for which churches were designed? There may be Christians where there are no churches, and there may be churches where there are no Christians. There may be cities without people, and people without cities. Churches are for men, as cities are for people. Which church best promotes the life of God in the soul of man? To what kind of fellowship will regenerated spirits most sympathetically run?"

This is testing the two systems by their efficiency, or in other words, it is a new mode of applying the infallible rule of—"By their fruits ye shall know them," and no reader of this excellent production

can rise from its perusal without a deeper conviction that a State church is a State evil and an ecclesiastical mischief.

The historical information in these pages is both full and important, and we can honestly assure our readers that a more valuable production of its class never came under our review.

BRIEF NOTICES.

The Children's Friend for 1862. Illustrated. London: Seeley & Co., Fleet-street; S. W. Partridge, Paternoster-row. Pp. 188. A more interesting publication than this, for children, we never saw. Its illustrations are numerous and attractive, and the reading is both simple and always instructive. A better book for children we can scarcely imagine, and we strongly recommend to families throughout the land, to present their juveniles with "The Children's Friend"

The Son who was dead, alive again.—Saved in the Storm.—Strength in Weakness.—These are valuable additions to the Baptist Tract Society's publications, and cannot but do good wherever they may be circulated.

The Evangelical Magazine. January, 1863. This contemporary, (excepting on baptism), has always been a favourite of ours, and we never see it but with emotions common to old friends. It is instructive, varied, and solid. It never descends to vulgarity in any form; but maintains a dignified self-respect, which some of its neighbours would do well to copy. It does honour, in all respects, to the body to which it belongs.

The Teacher's Offering, and *The Mother's Friend.* London: Jackson, Walford, and Hodder, 27, Paternoster-row; and Sunday School Union. Two very suitable little monthlies, for their respective circles. The former is one of the oldest of our penny publications.

The Liberator holds on its honest course of exposing the evils of a State church. We have hope in its final success, for when Christianity returns to its pristine vigour and dignity, it will no more accept the support of the State, than the free citizen will consent to wear the shackles of a slave.

The Lion slain and the Lamb exalted; being a Memoir, &c., of John Corbitt, Baptist Minister, Norwich. Parts I. to IV. Norwich: J. Fletcher. Pp. 275. A more deeply interesting and instructive memoir than this, we never read. It abounds with proofs of the special grace of God, in the calling, the ministry, and experience of a most useful labourer in the Lord's vineyard. Let men deny, if they please, a *special* providence, but before they reach this absurdity, let them read the memoir of John Corbitt, and doubt no more. We hope our readers will extensively encourage the sale of this memoir of an excellent man.

The Nightingale and Thorn. Original Poems, by JOHN CORBITT. Norwich: J. Fletcher. Pp. 52. The tendency of these productions is good, but in frequent instances the lines are defective, and the rhyme forced or unnatural. Our brother is a far better divine than a poet. In the one circle he is at home, but in the other he is not in his place. The pieces, however, will minister to edification in various quarters, and so far they merit commendation.

Watchwords for the Church Militant. By NEWMAN HALL.—*Ten Minutes with Uncle Oliver*, or "Bicentenary;" from Elliot Stock.—*The Sower.*—*The Little Gleaner.* These are useful little books, and should be well circulated.

Intelligence.

Foreign.

DENMARK.

Boldhunsgade, No. 3,
Copenhagen, Feb. 5, 1863.

MR. J. C. WOOLLACOTT: MY DEAR BROTHER,—I have to acknowledge the receipt of yours of Jan. 6, and the contents. I desire to thank you for it, and beg you will excuse me for not having written before. It is about a fortnight since I received it, and I have been very unsettled, moving about since then.

You have seen my last report; it was

directed to Mr. Howe. I was then labouring in the South of Jutland, preached in Hveisel, Give, Collemorten, and other parishes, and Veile.

Lord's-day, Dec. 28, I was at home, and Mrs. F. was delivered of a son, the fifth child now living, a pretty good increase, who all require something. On account of this occurrence, I was permitted to spend last Christmas at home, a thing which very seldom happens. You will rejoice to hear that new doors for preaching the gospel are constantly opened to us. I was invited by some godly people (Pædobaptists), who had several times attended our meetings, to come to their house and preach to them. They live in Tyregod parish, about ten miles from where I live. We always embrace such opportunities, and, of course, I went. A goodly number had assembled, and the word of God seemed to make impression on their hearts. I was immediately urgently invited to come again very soon, as they had but so little of the gospel preached to them, and a man from another parish, (Western parish, a few miles further off,) begged me to come to his house. I engaged to come the next week if God permitted, and the weather was not too severe, and the roads passable. You must remember that in this country the ground is often, in winter, covered with snow two feet and more deep, and it is then almost impossible to get along; sometimes even, it happens that the railway trains stick fast in snow for more than twenty-four hours together.

Wednesday, Jan. 14, the day I had to start for Western parish, I looked out very early in the morning to espy the weather. It had been snowing fast the day before and all the night, and it was snowing still. The ground was thickly covered with snow, and the roads were scarcely distinguishable. The sky was dark, and heavy snow-laden clouds were hanging about, and it blew a very cold and sharp North-east wind. It was no pleasure, you may be sure, in such weather to turn out on a journey of thirty or forty miles for several days, either on foot or on horseback. Once myself and another brother were shut up for a few days in a poor farmer's hut on account of heavy snow and the severity of the weather. At first, I hesitated, but thinking that a few poor sinners might assemble to hear the blessed gospel, I resolved to start. Should the weather be too severe, so that I could not get on, I might turn in somewhere or return home. It was hard work, I assure you, to get on, and very cold. About four miles from home, I had to meet with a brother who should conduct me, being better acquainted with the roads. I turned in there a few minutes, and the good woman of the house, a sister, expecting me, had made something warm to drink to warm me. We then went on further, and at length reached the place. Not very many had assembled but more than we had reason to expect, and we had a very blessed meeting, all present were deeply moved, a poor woman particularly, wept bitterly on account of her sin. Late at night I held another meeting at the house of a neighbour. The poor woman was there, still weeping: I spoke to her and directed her to the blessed Saviour, the sinner's best Friend; and who is able to save to the uttermost all that come unto God by him. I returned to the first place where I stayed that night. Both the man and his wife appear to be really good people, whose greatest desire is to follow the Lord in every thing as far as they can understand and receive light from above. We conversed about the things pertaining to salvation most of the night and commenced again early in the morning. I had scarcely opened my eyes before the man came in and sat down by my side on the bed, and spoke about the things of God. I rejoiced and thanked God that the weather had not prevented me from coming to these people.

In the forenoon I left this place for N. Snede parish, (my guide had left me the evening before); where I had engaged to assemble with the brethren living in those parts. They count now, I believe, thirteen in number. The meeting was appointed to be held at the house where I baptized the aged female who dug out her own baptistery. Nearly all the brethren had assembled, and they rejoiced to see me as I had not been there for some time. Several strangers were also present. After the public meeting I broke the bread to these dear poor people of God and they seemed all to feel very happy. A young man was there who, I hope, will soon be baptized.

Lord's-day, Jan. 18, I preached at Minstrup Mark.

Tuesday, 20, left home for Funen, Zealand, and Copenhagen.

Wednesday, 21, held a meeting in the evening, at Odense. The rooms where the meeting was held were crowded. There appears to be more life at Odense, and a greater enquiry after truth than has been before. Two young brethren, who reside there, at present preach, and the people appear to be very attentive. I was asked to stay there a few days, but could not, having engaged to be at Nyborg on the Thursday. I started therefore from Odense, accompanied by three brethren, who also had to go to Nyborg in the night; I reached Nyborg Thursday morning. In the afternoon of that day and the following day (Friday), we had meetings, particularly business meetings; some trouble having arisen, and the pastor of the West Zealand church and myself having been asked to come and help them. These matters being settled, we left on Saturday afternoon for Zealand.

Lord's-day, 25, I preached to a very good assembly at Slagelse.

Monday, 26, Brother N. Nielsen, pastor of the West Zealand church, and myself went to Sorö, a rather small town, about ten miles to the east of Slagelse, or towards twenty miles east of Korsör, but of considerable importance on account of the academy that is there. I had engaged to preach there on Monday and Tuesday evening, and it was published in the papers. Some brethren living in the neighbourhood, about eight or ten miles from Sorö, had hired a large dancing saloon. This was the second attempt made by us to preach the gospel in that place; brother N. Nielsen had preached there for the first time publicly at Christmas last. Yet a testimony of the truth as it is in Jesus had been delivered there in another form now about twenty years ago, in the time of persecution. Our brethren had then to appear there before the judgment-seat for the sake of the Lord and his truth, and were sentenced to fines and imprisonments. These are bygone days, but what the Lord may permit again is hidden from our eyes. It appears to please him to have his gospel preached there in a more public form now, perhaps to leave them without excuse. O that it might prove a savour of life unto life to many!

A great number of people of all classes assembled;—on a rough calculation we should say about 300 or 400. Brother N. Nielsen, myself, and several other brethren sat on the platform, from whence at other times, the music for dancing warbles; and from thence we proclaimed the unsearchable riches of Christ,—new and strange sounds, I dare say, to the ears of most of them. The first evening, I preached from Phil. ii. 5: "Let this mind be in you, which was also in Christ Jesus." I treated the assembly as professed Christians, pointed out the glory of Christ, who being in the form of God, thought it not robbery to be equal with God; his unspeakable love and mercy to poor sinners, manifested in his making himself of no reputation and taking upon him the form of a servant, and his humbling himself and becoming obedient unto death, even the death of the cross. From these premises I endeavoured to exhibit the mind which was in Jesus, and in conclusion, I enforced from this exalted and holy example the exhortation, "Let this mind be in you," &c.

The second evening, I preached from Heb. ii. 3: "How shall we escape, if we neglect so great salvation?" Here I endeavoured to point out the great salvation; the reasons why it was called a great salvation; the chief of which I conceived to be, that it was not only proclaimed but purchased for poor lost sinners by the blood of that glorious personage; the nature, qualities, power and glory of whom are set forth so prominently in the first chapter and in many other places of Scripture. Next I endeavoured to show how this great salvation may be obtained, but how it is neglected, and to enforce the admonition, "How shall *we* escape, *if we* neglect so great salvation?" Brother N. Nielsen also addressed a few words to the assembly that evening.

It was there just as in the times of the apostles,—some laughed and mocked—but by far the greater number were serious and listened with attention; some even, it appeared, with deep interest.

Wednesday, 28, I preached at a place called Saltofte, about seven miles from Sorö.

Thursday, 29, went to Copenhagen.

Lord's-day, Feb. 1, I preached twice and administered the Lord's-supper.

Monday, 2, we had our missionary prayer-meeting, at which I addressed the meeting.

Wednesday, 4, I preached at our regular week-day evening meeting. I intend now to stay here some time, please God.

You will be glad to hear that the meetings continue to be exceedingly well attended.

Lord's-day evening, our room was so full of people that we had scarcely room for them. Some were obliged to sit down on the platform round the pulpit; and, even then, we had scarcely room enough.

Three persons have been baptized during my absence, and I am told that there are several enquirers after the truth. I constantly receive letters from various places, and almost all call, "Come, come, and preach the gospel to us;" but it seems almost impossible for me to attend to them all, and it is also connected with considerable expenses. I must now conclude this epistle. May grace and peace be with you. Yours in the love of Christ, A. P. FÖRSTER.

Metropolitan.

THE MEETING OF STRICT BAPTISTS IN LONDON.

THE following Circular has been addressed to all the *known* Strict Baptist Churches in the United Kingdom. Should any church have been omitted, the Secretary will be happy to forward a copy on application to him, addressed as below.

TO THE STRICT BAPTIST CHURCHES OF THE UNITED KINGDOM.

To the Strict Baptist Church at ——— with the Pastor and Deacons.

BELOVED BRETHREN,—Deploring the inroads which have been, and yet continue to be made, upon the Apostolic Communion and Doctrine of the Church of God, by the modern innovation of "OPEN COMMUNION" among the Baptists of Great Britain; and believing it to be the appointed duty of the watchmen upon the walls to sound a timely alarm, to prevent, if possible, any further encroachments, we have resolved, in dependence upon the blessing of God, to hold a General Meeting of STRICT BAPTISTS, for the purpose of devising and adopting suitable measures for the preservation of the doctrine and fellowship of the Primitive Church, as established by our Lord and Saviour, and his Apostles.

These measures, we conceive, should embrace the following, among other important points:—

I.—To preserve to Strict Baptists such Chapels as are now their own.

II.—To arrange for a better supply of sound Strict Baptist Ministers for the Churches.

III.—To open up Correspondence with Strict Baptists throughout the world, in order to secure co-operation for the preservation of the faith "once delivered unto the Saints."

Aware of the difference of opinion that prevails among us on a few points of doctrine, but which we hope will not interfere with unity of action on behalf of these great objects, we propose that the following be the basis of our intended union:—

I.—A determination to admit to the Communion at the Lord's-table those only who have been duly Baptized (by Immersion) on a personal profession of faith, in the name of the Father, and of the Son, and of the Holy Ghost.

II.—Belief in the great doctrine of Special Love, that there is a remnant "according to the election of Grace," and that this doctrine is believed in accordance with the theology of what is known by the name of Calvinism, and not that of the Arminian School.

III.—An acknowledgment of our God as Father, Son, and Holy Ghost,—the Triune Jehovah,—in opposition to the deadly error of the Socinians, Arians, and others, who deny the Divinity of Jesus Christ, and the Holy Spirit.

These great points being our acknowledged basis of action, all who attend the proposed Meeting will be expected to maintain them as fundamental truths of the Word of God, and as being beyond all question or debate.

We now affectionately solicit your united adherence to this important movement, and if you approve, to appoint your pastor, and, (if convenient) two other brethren whom you may select, to attend the General Meeting of STRICT BAPTISTS for the foregoing purposes.

The Meeting will be held in London (God willing), in the end of April, or the beginning of May next; and on the receipt of replies from the Churches, another circular will be issued, stating full particulars as to time, place of meeting, &c., a copy, or copies of which will be forwarded to you.

And now, Dear Brethren, we earnestly invite your hearty co-operation. The cause of our Divine Lord has been fearfully imperilled by the fashionable innovations of the day; and even our property in Chapels, which our fathers erected for the worship and fellowship of our "one Lord, one Faith, one Baptism," has been wrested from our hands. And shall we sit still? Shall we quietly allow the evil to spread wider and wider, until the Apostolic doctrine and fellowship are utterly lost to our country? Let us say No, with all our heart and soul; but let us come forth now in prayer, and faith, and action, "to the work of the Lord,"—with a full assurance that "in due season we shall reap, if we faint not."

As a Committee *for the time being*, we are, dear Brethren,

Yours in the bonds of the gospel,

J. S. ANDERSON, Pastor, St. Luke's, London.
JOHN BLOOMFIELD, Pastor, Meard's-court, London.
JOSEPH BRISCOE, St. Luke's, London.
JOHN COOPER, Pastor, Wattisham, Suffolk *(Editor of the Gospel Herald)*.
J. E. CRACKNELL, Pastor, Blackheath, London.
D. CRUMPTON, Pastor, Salendine Nook, Huddersfield.
ROBERT HODDY, Meard's-court, Soho, London.
JOHN ANDREW JONES, Pastor, City-road, London.
J. C. KEMP, Borough, London.
JAMES MOTE, Esq., Solicitor, 33, Bucklersbury, London.
GEORGE MURRELL, Pastor, St. Neot's, Huntingdonshire.
E. J. OLIVER, Esq., Walworth, London.
JOHN PELLS, Pastor, Oxford-street, London. *(By special appointment of the church, upwards of 200 members being present.)*
THOMAS PILLOW, Esq., Tower-street, London.
WILLIAM SHAW, Esq., Bottom Hall, Huddersfield. *(Treasurer to the Baptist Evangelical Society)*.
JOHN STOCK, Pastor, Morice-square, Devonport.
WILLIAM STOKES, 71, Robert-street, Manchester *(Editor of the Primitive Church Magazine)*.
JAMES WEBB, Pastor, Stoke Green, Ipswich.
T. M. WHITTAKER, Esq., Blackheath, London.
J. C. WOOLLACOTT, New Malden, Surrey *(Secretary to the Baptist Evangelical Society)*.

JAMES MOTE, Esq., *Hon. Solicitor.*
WILLIAM STOKES, *Hon. Secretary.*

All communications, with adhesions, the names *in full* of those brethren who are appointed by the churches, and all other information, to be addressed *promptly*, to Mr. WILLIAM STOKES, 71, Robert-street, Chorlton-on-Medlock, Manchester.

As considerable time will be required to complete the arrangements for so important a meeting, Mr. STOKES would be greatly obliged by communications from the churches, *at the earliest possible period.*

Where, from any cause, a church cannot appoint representatives to attend the meeting in London, a letter to the Secretary, expressive of sympathy with the objects to be accomplished, will be considered a favour.

Feb. 13, 1863.

The adhesions and promises of support already sent in, are numerous and encouraging. The following is both significant and important.

GLAMORGANSHIRE BAPTIST ASSOCIATION.—The quarterly meetings of this Association, representing over 16,000 communicants, met at Cefncaed-y-Cymar, on Tuesday and Wednesday, February 3 and 4. Among other resolutions unanimously adopted in the conference, were the following:—"That this conference highly approve of the arrangements now making for a general meeting of Strict Baptists, to be held in London about the end of April next, for the adoption of plans for the preservation of the property of Strict Baptists, and for the ex-

tension of the principles taught and preached by the primitive Christians; and that this conference do hereby appoint the chrirman (the Rev. Thomas Price, Aberdare), and the Rev. Nathaniel Thomas, Cardiff, to represent this Association at such meeting." Also, "That this conference, having heard of a movement now on foot, for a union of Presbyterians, Independents, and Baptists, beg to state that it is ready to unite with all who love and honour the Lord, on the only ground upon which a sincere and honest Christian can unite—taking the Bible, the whole Bible, and nothing but the Bible, as our rule of faith and practice; but that we cannot afford to unite on the condition of being silent on the great truths taught and practised by Christ and his apostles, considering any union that would prevent a faithful minister from uttering and expounding the whole counsel of God as unworthy of a moment's consideration."

The large church at Aberdare, containing 1080 members, has already made its appointment, and the writer adds: "I can assure you, dear brother, that you and the friends of the present movement, have the entire sympathy of the Welsh Baptists, who now number 25,000 souls."

So far the movement promises well, and we sincerely "thank God and take courage." There is a much wider and a more hearty response than the most sanguine could have expected, even to voluntary offers of pecuniary aid if required. Let the Strict Baptists be wise, prudent, and concilistory towards men, and faithful and prayerful towards God, and they will not long hence be less exposed to injurious innovations than they have been hitherto.

They will require, however, to be guarded against two very different parties, who will do their worst to injure the present movement. 1st. Those who will act the part towards them that Sanballat acted towards Nehemiah and his friends, —Neh. iv. 1—3;—but let us heed them not. We have a work to do for God and his truth, and let us, in the strength of Divine grace, *go and do it*. Our course is plain, (v. 9) therefore let us go forward. 2nd. Those who, even among ourselves, magnify difficulties until they have neither heart nor strength to move. These good people always see a "lion in the streets," and they perpetually crouch into a corner lest they should be slain, Prov. xxii. 13; xxvi. 1... This conduct the Strict Baptist cannot afford to imitate. Difficulties always have been, and always will be; but are we to allow them to overcome us, or, in the strength of Heaven, are we to overcome them? Had David listened to such counsel, he would never have slain the giant. Let our friends meditate on 1 John v. 4, and go forward.

Among numerous other proofs of encouragement, the following is given to show the spirit in which the effort is received by churches who have not hitherto taken any very active part in public movements.

MANCHESTER: *Baptist Church, Higher Temple-street, Lord's-day evening, Feb.* 15, 1863.—At a church-meeting held this evening, it was proposed by Joseph Wright, seconded by Robert Smith, and resolved unanimously:

"That the members of this church most heartily approve of, and most willingly concur in the movement for recommending, and securing, as far as possible, the co-operation of all the Strict Baptist Churches throughout the kingdom, to effect the three important objects named in the circular to the churches of the 13th inst.; and they hereby, individually and collectively, desire to express their cordial sympathy with the proposals, and pray that the blessing of the Triune Jehovah may crown the effort with entire success."

Signed by the pastor of the church,
SAMUEL A. SMITH,
And numerous other names.

THE BAPTIST UNION AND THE STATE CHURCH.

THE Committee of the above Union have passed and issued several appropriate resolutions on the subjects of a State Church, and the injuries which it inflicts on other equally religious subjects of the Queen. They also embody a severe but well-merited censure upon a Church which allows such men as the Bishop of Natal and the writers of "Essays and Reviews" to remain within her pale, spreading poison all over the land. We give the concluding resolution:—

"5. That this Committee, therefore, does most earnestly and affectionately urge the churches comprised in this Union

to adopt effectual measures at this fearful juncture, to impress upon their fellow-citizens and the Legislature, the wisdom and necessity of terminating the abuse of political influence and national property to ecclesiastical purposes, by abolishing all State patronage of religion, and leaving both the advocates of error and the defenders of Divine truth to the free and voluntary support of their several adherents.

BENJ. DAVIES, LL. D., *Chairman.*
EDWARD STEANE, D.D., } *Secs.*
J. H. HINTON, M. A., }
J. H. MILLARD, B. A., }

Baptist Mission House, Jan. 13, 1863."

Provincial.

BOROUGH GREEN.—Mr. T. Wall, of Gravesend, preached two excellent sermons in the Baptist Chapel, Borough Green, on Thursday, Feb. 5. About 150 partook of tea at five o'clock, and it was truly "a feast and a good day:"

General.

PLEASURE TRAINS ON THE LORD'S DAY.

AT a meeting of the South Coast Clerical Union, attended by thirty-five out of sixty members, a remonstrance has been adopted and signed against "the system of running pleasure trains." It contains the following sentences:—

I. The inevitable result of your low fares and attractive advertisements is, that thousands are tempted to spend the Lord's-day in dissipation and excitement, thus disqualifying themselves for the daily toil of the ensuing week.

II. The plea of giving to the overworked artisan of the metropolis an opportunity of enjoying the pure air of the sea-side can no longer be urged. Your efforts are equally directed to the conveyance of passengers from the sea, and from the country to London, on that day. It was by the pressure hence arising that the late fearful loss of life occurred in the Clayton Tunnel.

III. The enforced labour of your servants on that day, which is their rightful day of rest, demands special notice. Published statements, from the mouths of railway servants themselves, as well as the evidence taken on the late inquest, leave a painful impression, both of the amount of Sunday labour exacted, and of the lassitude and incapacity resulting to an over-worked body of men.

We are verily persuaded, then, that your Sunday pleasure traffic is a serious injury to those who avail themselves of it.

We are witnesses to its demoralising results. We plead that it involves grievous injustice to your servants. On these grounds we address you in the language of firm but respectful remonstrance, in the hope that you may be led at least to abandon efforts for the development of Sunday traffic on your line.

BAPTISMS.

BOROUGH GREEN, KENT.—On Dec. 21, by Mr. Frith, two were baptized in the presence of a large and attentive audience.

HARLECH, NORTH WALES.—Upon the first day of the week, Dec. 28, 1862, *one* was baptized by one of the elders; also Jan. 4, *one;* and Jan. 11, *two;* and on Jan. 18, *one;* and on Jan 25, *two;* Feb. 1, *five;* and on the 8th, *three.* Most of them were young people. This church is connected with the Scotch Baptists, and numbers upwards of one hundred and fifty members. We have four elders and four deacons. There is also a church four miles from Harlech with about forty members, connected with Harlech, and under the same elders. Connected also with Harlech, is a new chapel, a mile and a-half from this, where the gospel is preached every Lord's-day evening, and in the week.

HACKNEY-ROAD: *Providence Chapel.*—On Lord's-day evening, Jan. 25, Mr. Russell baptized four believers in Jesus, and received seven into the fellowship of the church at the table of the Lord, on the evening of Feb. 1.

CONLIG, NEWTOWNARDS.—Mr. Samuel Brown and his wife were publicly immersed on Lord's-day, Jan. 25, by Mr. John Brown, the pastor of the church. They had previously been in connection with the Presbyterian church, and brought satisfactory testimonials of character from their former minister. A deeply solemn feeling seemed to pervade the assembly, and we hope good impressions were made.

SUNNYSIDE.—On Lord's-day, Feb. 1, 1863, two females were received by baptism into the church, at the close of a